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Implementation of Integrative-Interconnective Approach in the Pai Curriculum in Higher Education: The Relevance of M. Amin Abdullah's Thinking to the Development of Holistic Learning

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Abstract:
This study examines M. Amin Abdullah's ideas about an integrative-interconnective approach in Islamic higher education, especially its application to the Islamic Religious Education (PAI) curriculum. Using a literature-based qualitative method, this study utilizes primary data from Abdullah's work and secondary data from relevant journals, dissertations, and literature, analyzed descriptive-analytically based on the theme of criticism of the dichotomy of knowledge, integrative-interconnective epistemological concepts, the application of paradigms in PAI, and its relevance to modern Islamic education. The results of the study show that Abdullah criticizes the separation of religious and general sciences through the Integration-Interconnection of Knowledge (I-Con) project, emphasizing the revelation-ratio bridge so that science complements each other, rejects sectoral science, and emphasizing dialogue, socio-cultural context, and integration of moral values. In PAI, this paradigm encourages interdisciplinary and contextual curricula, links Islamic teachings to social, psychological, ecological, and humanitarian issues, and applies dialogical and collaborative learning methods. The material is thematically arranged to form a "scientific spider web" that shows the interconnection of religious, social sciences, psychology, and natural sciences, while the evaluation balances the cognitive, affective, and psychomotor realms. This integrative-interconnective approach supports holistic education, produces graduates with broad knowledge, noble character, and able to integrate spirituality, morality, and rationality. This paradigm makes PAI a vehicle for dialogue between religion and modern science, enriching students' insights, and forming people who are critical, empathetic, and socially responsible. This research confirms Abdullah's contribution to the reform of Islamic higher education that is adaptive, inclusive, and sustainable, while at the same time opening up opportunities for further empirical studies.

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Introduction (مقدمة)

The introduction contains the purpose of the study and why the study is conducted. The Islamic Religious Education (PAI) plays an important role in the formation of the character, morals, and intellect of students in higher education (Saputra 2024). However, reality shows that the PAI curriculum has tended to be normative and textual, so that students are less able to connect religious teachings with modern social, cultural, and scientific dynamics (Kurniawan, Sriwahyuni, and Zen 2025). This condition encourages the need for a learning paradigm that is more relevant to real life and includes a thorough understanding. In this regard, M. Amin Abdullah's ideas offer a significant point of view through an integrative-interconnective approach, which emphasizes the relationship between revelation and reason, as well as the unification between religious and non-religious sciences (Akmal 2024). Interest in this topic arises from the need to develop a PAI curriculum that is able to form students as kamil people, namely individuals who are knowledgeable, ethical, and responsible for society and the environment (Setiawan 2025). The integrative-interconnective approach views that religious learning not only masters texts, but also enables students to deal with contemporary issues such as social justice, climate change, and cultural conflicts.(Rofiah et al. 2025). Therefore, this study is important to respond to the challenges of today's universities that require a harmonization between spiritual values and rational thinking in modern educational practices.

Many campuses, especially in Islamic Religious Universities (PTKI), the PAI curriculum is still struggling with the problem of separation between religious disciplines and general sciences (Hamdi and Rambli 2025). Students often have difficulty applying religious values in real life, while learning tends to be dogmatic and detached from the social context. This phenomenon shows that the PAI curriculum is not fully able to encourage critical, reflective, and contextual thinking (Rasyidi 2024). In addition, the role of PAI lecturers is still largely focused on delivering material without encouraging dialogical interaction between students and science. As a result, students are poorly trained to interpret religious teachings in a relevant way to the empirical reality they face (Rozi 2024). This condition shows the need for an interdisciplinary and integrative learning model, where religious teachings can synergize with social sciences, science, psychology, and the environment to form a holistic understanding.

Some previous research provides a solid conceptual basis. Which confirms that the traditional perspective that separates emphatically between religious knowledge and the general sciences with the need to understand complex human reality holistically. The **integration-interconnection** paradigm is here to close this through the unification of various disciplines within the framework *of a scientific spiderweb* at UIN Sunan Kalijaga (Safitri and Silahuddin 2025). And also among the findings of previous research that show that **Amin Abdullah developed the concept of scientific integration** as an effort to build a holistic understanding through inter-disciplinary dialogue and collaboration (Akmal 2024). And the last one is in Research which aims to analyze the application of the concept of **integration-interconnection in the implementation of the Tri Dharma of Higher Education at UIN Sunan Kalijaga.In addition, to** find out the role of the Tri Dharma **in overcoming** the dichotomy between religious science and general science **(Fitria and Sutrisno 2024).**

This article presents novelty by emphasizing the concrete implementation of integrative-interconnective approaches in the PAI curriculum, starting from learning strategies, teaching methods, material organization, the role of lecturers, to holistic evaluation that includes cognitive, affective, and psychomotor aspects. The focus is on linking religious values with global and local issues, so that the PAI curriculum is relevant to the challenges of the times. In addition, this article integrates M. Amin Abdullah's thinking with modern educational challenges, such as moral crises, social conflicts, and environmental issues, to form students who are critical, adaptive, and characterful. Thus, this research offers a new perspective in the development of holistic education, where religious learning and modern science complement each other to produce students who are intellectually, spiritually, and socially perfect

(Abdullah, 2012; Abdullah, 2019).

Method (منهج)

This study uses a **qualitative approach with the library research method** to examine **M. Amin Abdullah**'s ideas about **an integrative-interconnective approach** in Islamic higher education, especially its application to **the Islamic Religious Education (PAI) curriculum.**The research data is sourced from **M. Amin Abdullah's main works** (primary data) and **supporting literature** such as journals, dissertations, and other relevant research (secondary data). Data collection is carried out through **browsing and reviewing the literature**, both print and digital, to find the main ideas related to the integration of religious science and general science, the relationship between revelation and ratio, and its implications for curriculum development. Data analysis was carried out in a **descriptive-analytical** manner using **content analysis** by grouping data into several themes, such as criticism of the dichotomy of science, the epistemological concept of integration-interconnection, the application of this paradigm in PAI, and its relevance to modern Islamic education. Using this method, this study seeks to present a clearer and more comprehensive understanding of the role of M. Amin Abdullah's thought in reforming the Islamic education system in higher education.

Integrative-Interconnectivity Approach in Higher Education M. Amin Abdullah's Perspective

Result (نتائج)

M. Amin Abdullah's thoughts are present as a form of criticism of the separation between religious science and general science in higher education, especially in Islamic Religious Universities (PTKI) (M. A. Abdullah 2006). Abdullah's Integration-Interconnection of Sciences (I-Con) project aims to bridge this gap by promoting a paradigm that integrates theological and academic studies, challenging the traditional separation of these fields (Qadafy and Yunita 2025). This initiative is part of a broader effort to develop Islamic higher education in Indonesia, which seeks to combine religious science and modern science to create a more holistic educational framework (Mukarom et al. 2023). The transformation of Islamic higher education institutions into State Islamic Universities (UIN) reflects this integrative approach, which emphasizes the need to align modern scientific disciplines with Islamic teachings (Mumtazah et al. 2025). M. Amin Abdullah's efforts are seen as a response to the historical and ongoing challenges posed by the dichotomy between religion-based and secular education, which aims to produce intellectually capable and spiritually grounded graduates (Sofia and Dinata 2025). The integrative-interconnective approach aims to bridge the epistemological difference between *revealed knowledge* (revelation) and *acquired knowledge* (the result of human ratio and experience) (M. A. Abdullah 1996).

Through the concept of an integrative-interconnective approach, M. Amin Abdullah seeks to build an epistemological bridge between two main sources of knowledge, namely *revealed knowledge* (knowledge derived from revelation) and *acquired knowledge* (knowledge obtained through human experience and ratio). According to him, the two forms of knowledge cannot be contradicted because they have complementary roles in forming a complete understanding of reality (P. D. M. A. Abdullah 2020). Revelation functions to provide a normative and ethical foundation, while human empirical ratios and experiences play a role in explaining, developing, and contextualizing the values of revelation in social life (Abdullah, 2010). Through this approach,

M. Amin Abdullah wants to create a scientific system that is open and adaptive to the development of the times without losing its basis of spirituality and morality.

The integrative-interconnective paradigm rejects the view of science that is exclusive, sectoral, and objective absolutely (Marzuki, Ghifari, and Dirman 2023). M. Amin Abdullah argues that each discipline has inseparable relationships from each other, both in terms of methodology and humanitarian goals. Science does not stand in a vacuum, but is always related to the social, cultural, and moral contexts that surround it (Fitria and Sutrisno 2024). Therefore, scientific truth is dialogical, contextual, and multidimensional, depending on space, time, and the worldview that underlies it. In this framework, religious science and general science must have an open dialogue with each other so that both can make a joint contribution to building a civilized and scientific human civilization.

In the context of Islamic Religious Education (PAI), M. Amin Abdullah's integrative-interconnective ideas have strong relevance in efforts to reform the curriculum and learning models in higher education. So far, PAI learning tends to focus on mastering normative and theological aspects alone, while the social, psychological, and ecological dimensions have received less attention. Through an integrative-interconnective approach, PAI is encouraged to interact with other disciplines such as educational psychology, sociology, anthropology, and environmental sciences so that Islamic teachings can be presented contextually according to the needs of the times (Hakim and Haris 2024). In this way, PAI learning not only transmits religious teachings, but also develops students' critical awareness, social empathy, and ecological responsibility as part of Islamic values. This approach also demands a paradigm shift in learning practices, where lecturers and students are required to be actively involved in dialogue between sciences. PAI is no longer taught dogmatically, but through an interdisciplinary approach that involves the analysis of social and humanitarian reality (Zain et al. 2025). M. Amin Abdullah calls this a form of *integrative-humanistic* education, which is a learning model that connects spirituality, rationality, and human empirical experience within the framework of monotheism (Fitria and Sutrisno 2024). By developing this pattern, Islamic higher education is expected to be able to produce people who have spiritual depth, breadth of knowledge, and sensitivity to the social dynamics that occur around them.

The Relevance of M. Amin Abdullah's Approach to the PAI Curriculum. The Islamic Religious Education (PAI) curriculum in higher education has often been oriented to normative and textual aspects, so it is not able to respond to the social and intellectual dynamics of students contextually. The dominant learning model tends to emphasize memorization of religious texts and literal understanding of Islamic teachings without involving social analysis or critical reflection on the realities of modern life (Mizani, Arif, and Sirait 2025). This condition makes PAI often perceived as a mere moral and ritual course, not as a means of forming rational and applicable religious awareness. In this context, M. Amin Abdullah proposed a critique of the old paradigm that separates religious teaching and social reality, and called for a shift towards a more integrative and interdisciplinary scientific approach within Islamic religious universities (Diu 2018).

M. Amin Abdullah's thinking emphasizes that the PAI curriculum must be developed in an interdisciplinary manner, where religious learning is linked to contemporary issues such as social

justice, ecology, multiculturalism, and humanity. For him, religious values cannot be separated from the actual problems faced by modern humans, so Islamic studies must always be contextualized with the challenges of the times (Siswanto 2013). Thus, religious learning is no longer focused on the normative-theological aspects alone, but also includes social, ecological, and humanitarian dimensions. This approach also opens up space for students to interpret Islamic teachings more broadly, not only at the doctrinal level, but also in benefit-oriented social praxis. The integrative-interconnective approach offered by M. Amin Abdullah allows PAI to function as a vehicle for dialogue between religious values and modern science, without losing its Islamic identity. In this paradigm, religion is not positioned as a separate entity from science, but as an epistemological partner in understanding and solving human problems (Sufratman 2022). Through a dialogue between revelation and ratio, between text and context, religious learning is expected to become more relevant to students' real lives. The interconnection between PAI and social sciences, psychology, and natural sciences can also enrich students' understanding of the meaning of Islamic teachings, especially in dealing with contemporary problems such as moral crises, social inequality, and environmental degradation (Siswahyuningsih and Adzhar 2025).

In the framework of an integrative curriculum, PAI is no longer understood as an exclusive discipline, but as a science that is open to interdisciplinary and transdisciplinary approaches. The ideal higher education model is one that places religion as the core *of values* that become the foundation for all branches of science, so that there is a two-way interaction between religious science and modern science (Medinah 2024). This means that Islamic teachings need to be contextualized in every field of knowledge, while modern science needs to be illuminated by Islamic moral and ethical values (Dalimunthe and Pohan 2023). This approach fosters awareness that religion and science need each other in building a humanistic, ethical, and just civilization. The PAI curriculum, therefore, needs to be directed to form a critical, reflective, and contextual way of thinking, not just oriented towards dogmatic mastery of religious texts. PAI must be a means for students to develop analytical, dialogical, and solution thinking skills to various socio-religious problems (Yusuf et al. 2024). Strengthening the reflective aspect in PAI will help students understand Islamic teachings as a dynamic value system and open to changing times. Through critical and contextual learning, students are expected not only to become ritually religious individuals, but also to have social awareness, humanitarian empathy, and a commitment to justice and environmental sustainability.

Implementation of Integrative-Interconnective Approaches in the Learning Process

Education is one of the main aspects in the implementation of the Tri Dharma of Higher Education, because through this process individuals are born who have academic and professional abilities, and are able to apply, develop, and produce science, technology, and art. The development of disciplines in higher education, particularly through an integration and interconnection approach, is understood from a philosophical point of view that includes ontological, epistemological, and axiological aspects. This means that each course is designed with a scientific basis related to other fields and remains in harmony with human values (Fitria and Sutrisno 2024). For example, in psychology studies, students are invited to understand that this science seeks to associate a humanistic approach with Islamic teachings; psychology also examines the views of Judaism, Christianity, and Islam through the interweaving of integrative

philosophical thought. The integration-interconnection approach is not only applied in Islamic studies, but also extends to other religious studies.

M. Amin Abdullah is positioned as a key figure who initiates and moves the change in the scientific paradigm in Islamic Religious Universities (PTKI) through the idea of integration-interconnection of knowledge (I-Con) that he offers as a critique of the dichotomy between religious science and general science. Abdullah appears as an epistemological architect who builds a bridge between *revealed knowledge* and *acquired knowledge*, so that it becomes the philosophical basis for the institutional transformation of IAIN into UIN as well as the renewal of the Islamic Religious Education (PAI) curriculum that is more interdisciplinary, dialogical, and contextual. His thinking places religion and science as epistemological partners in understanding reality, while at the same time offering an integrative-humanistic paradigm that rearranges the role of lecturers, learning methods, and evaluation models in PAI to be more relevant to contemporary social, ecological, and humanitarian dynamics (Faisal et al. 2021). Thus, Abdullah not only served as a critic of the old system, but also became the main theoretical and inspirational foundation for the development of a holistic Islamic education that integrates spirituality, rationality, and social responsibility in the formation of kamil people in the Islamic higher education environment.

The application of an integration-interconnection approach in Islamic Religious Education (PAI) learning can be carried out through the application of various innovative learning methods such as *project-based learning*, *problem solving*, and *case studies* (Farikah et al. 2022). Through this method, religious theories derived from the Qur'an and Hadith are not only studied normatively, but are directly linked to the empirical reality of student and community life. M. Amin Abdullah emphasized that religious education must move from a textual approach to a contextual approach that allows students to relate religious teachings to real problems such as social justice, moral crises, and environmental problems (Nusi 2020). With project-based learning and problem-solving, students can learn to apply Islamic values in real life and develop critical and reflective thinking skills that are the main characteristics of the integrative-interconnected approach.

In the integrative-interconnected paradigm, the role of PAI lecturers has undergone a significant shift. Lecturers no longer function as conveyors of dogmatic truths, but as facilitators of scientific dialogue that guide students to understand the relationship between religion and science more openly (Fahmi and Rohman 2021). According to M. Amin Abdullah, lecturers must be able to position themselves as epistemological mediators between revelation and ratio, between religious texts and social contexts. In this role, lecturers are required to create a dialogical, critical, and collaborative learning atmosphere, where students are encouraged to question, analyze, and interpret religious values contextually (Zuairiyah et al. 2025). This is in line with the vision of Islamic education which emphasizes the formation of knowledgeable, ethical, and responsible people for humanity (Tinggi 2020). The teaching materials in the PAI curriculum can also be organized thematically by combining verses of the Qur'an and Hadith with the study of social sciences, psychology, culture, and natural sciences. Through this approach, religious values are not understood in isolation, but in an interconnected relationship with social and humanitarian phenomena. M. Amin Abdullah calls this approach a form of "scientific spider web" (*spider web epistemology*), where each discipline interacts with each other in understanding

reality in its entirety. For example, the theme of justice can be studied from the perspective of the Qur'an and hadith as well as analyzed with sociological theories or moral psychology (Fitria and Sutrisno 2024). This kind of material organization model helps students understand that Islamic teachings have relevance to all aspects of human life, both personal and social.

The evaluation of learning in an integrative-interconnective approach is directed at three main domains, namely cognitive, affective, and psychomotor, in a balanced manner. Islamic education is not enough to develop cognitive knowledge about religion, but it must also foster moral awareness (affective) and praxis (psychomotor) skills in real life. Therefore, the evaluation not only measures students' ability to understand theological concepts, but also the extent to which they are able to internalize Islamic values in their attitudes, behaviors, and social actions (Wildan and Saputra 2024). This integrative evaluation model is in line with the vision of holistic education that emphasizes a balance between intellectual, emotional, spiritual, and social intelligence (Syahid 2024). The implementation of integration-interconnection in PAI can also be carried out through collaboration between study programs in the university environment. Synergy between PAI and other fields such as science, economics, law, or the environment can expand students' horizons of thinking and enrich the learning process. M. Amin Abdullah calls this model a form *of interdisciplinarity and transdisciplinarity*, where religious education actively interacts with various branches of science to create comprehensive solutions to modern human problems (Mansur and Haq 2023). For example, Islamic values of justice can be integrated with the study of law and economics, while the teachings on trust and responsibility can be linked to environmental studies. Through this cross-field cooperation, PAI can become a center for dialogue between religion, science, and humanity that strengthens the scientific and spiritual character of students in higher education.

Integrative-Interconnective-Based Holistic Learning Development

An integrative-interconnective approach in religious education in higher education supports a holistic vision of learning, which emphasizes not only intellectual mastery, but also spiritual, moral, social, and ecological aspects (Fadliah 2025). According to M. Amin Abdullah, Islamic education should present a balance between the development of rational intelligence and spiritual depth, so that students not only understand religious teachings textually, but also are able to internalize ethical and social values in their lives (Masyitoh et al. 2020). With this holistic framework, the learning process is directed to form students' awareness of personal, social, and environmental responsibilities, so that education does not stop at the academic realm alone, but also has implications for strengthening character and concern for the wider community (Kurniawati and Najicha 2023).

Students in a holistic paradigm are expected to be able to see the relationship between Islamic values and various global challenges faced by humanity, such as moral crises, climate change, social conflicts, and economic inequality (Rahmayanti et al. 2025). M Amin Abdullah emphasized that Islamic education must be relevant to the context of the times and be able to teach students to apply the principles of religious teachings in facing contemporary problems (Dwikirani and Ridwan 2024). For example, the principle of justice in Islam is not only read normatively, but also analyzed in the context of economic and social injustice, so that students are accustomed to thinking critically and acting ethically in responding to global problems.

Holistic learning in PAI is also oriented towards the formation of complete human beings (insan kamil), who are not only knowledgeable but also ethical and responsible for life at various levels, both personal, social, and environmental (Nuryanti, Murhayati, and Zaitun 2024). According to M. Amin Abdullah, kamil people are individuals who are able to integrate knowledge, morality, spirituality, and social skills in real life (Mardayanti and Alfizi 2023). This concept emphasizes that higher religious education is not enough to produce graduates who understand religious texts, but also to be able to internalize Islamic values in concrete actions that benefit society and nature. The integration between religious values and modern science is an important aspect in realizing holistic learning, because it allows students to build a balanced spiritual-rational awareness (Gasmi et al. 2025). M. Amin Abdullah revealed that Islamic education must be able to combine revelation and ratio, so that students not only rely on empirical reasoning but are also directed to develop ethical wisdom based on religious principles(Maky and Khojir 2021). This interconnected approach fosters multidimensional thinking skills and awareness of the interconnectedness between spiritual, scientific, social, and ecological aspects, so that students have comprehensive insight in dealing with the complexities of modern life.

With the application of integrative-interconnective-based holistic education, the PAI curriculum is not only a vehicle for knowledge transfer, but also a medium for developing students' character, ethics, and social responsibility. This approach places students as active subjects in learning, where they not only study theory, but are also invited to connect religious teachings with social, environmental, and global realities. In line with M. Amin Abdullah, this learning model emphasizes the integration between spirituality, morality, and scientific rationality, so that the formation of kamil people in the context of higher education becomes more real and contextual (Asrofi, Hamilaturroyya, and Purwoko 2025)..

Conclusion (خاتمة)

M. Amin Abdullah's thinking was born as a critique of the sharp dichotomy between religious science and general science in PTKI, and through the Integration-Interconnection (I-Con) paradigm he offers an epistemological framework that bridges *revealed knowledge* and *acquired knowledge* as two complementary sources of knowledge in understanding reality holistically. This paradigm rejects the exclusive, sectoral, and separate perspective of science, and emphasizes that each discipline has methodological, ethical, and social connections so that scientific truth is dialogical and contextual; This thought then became the basis for the transformation of IAIN into UIN and encouraged PTKI towards a more interdisciplinary and humanistic education. In the context of PAI, this idea encourages curriculum reform to not only focus on normative-textual aspects, but also to integrate other disciplines such as sociology, psychology, anthropology, economics, and environmental sciences so that Islamic teachings can be understood contextually and relevant to social, ecological, moral, and humanitarian issues, as well as shifting learning practices from dogmatic patterns to dialogical and analytical approaches. Its implementation is realized through innovative learning models such as *project-based learning*, *problem solving*, and *case study*, which connect religious texts with empirical reality, supported by the role of lecturers as facilitators of inter-scientific dialogue, thematic and interdisciplinary teaching materials, and evaluations that balance the cognitive, affective, and psychomotor domains. Overall, this approach builds holistic learning that integrates spirituality, rationality, morality, and social responsibility to produce people who are intelligent, ethical, socially sensitive, environmentally caring, and able to practice Islamic values in real life, so that the integrative-interconnective paradigm becomes an important foundation for relevant, humanistic, and civilized Islamic higher education in the modern era.

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Further research can be focused on the empirical implementation of integrative-interconnective approaches in various Islamic Religious Universities (PTKI), especially in

curriculum design, learning methods, and educational evaluation. The study can also be directed to examine the effectiveness of this approach in improving students' spiritual, intellectual, and social competence, as well as identify supporting and inhibiting factors for its application in the field. In addition, comparative research between the integrative-interconnective model in Indonesia and similar approaches in other Muslim countries can provide a global perspective on the development of Islamic education that is relevant to the demands of the times.

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